



METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

PENNSYLVANIA.

Connellsville, May 5, 1832.

DEAR BROTHER,—Our prospects in these parts are truly encouraging. We suffer much from the want of houses of worship to accommodate the congregations. We held a two days' meeting on the 21st and 22d ult. in a place where some months since we formed a class of six members; it has since increased to twenty-six. Our friends applied to the old church for their house, but failed. The meeting was well attended, and several found the pearl of great price. The week after we held another near this place. Bro. Shinn was with us, and preached twice. He is in good health and spirits.—The weather was wet, but the Lord was present. At the afternoon meeting three or four professed to find pardon, and five joined the church. At the former meeting three attached themselves to the church, and several were expected to be added since. So, it appears, the Lord has not forsaken us.

Since the formation of the circuit we have been on the increase. Peace and harmony have prevailed among us. Since conference between one hundred and thirty and forty have united with us in church fellowship. That the good Lord may continue to revive his work is the prayer of yours,

MOSES SCOTT.

For the Methodist Protestant.

NEW YORK.

Utica, May 14, 1832.

DEAR BROTHER,—Our church in this place, though in its infancy, prospers finely under the Divine blessing. I think I can truly say, that I have never been honoured with the charge of a more united, humble, and zealous company of professing Christians. Every meeting I have attended, since I arrived from Conference in February last, has been strongly characterized with tokens of Divine mercy. God has been truly in our midst. There were 42 members returned from this place to last Conference. We now have 77 members. In Clockville we have 44 members, forming an increase of 79 members. What hath God wrought!

In this station the society forms three interesting classes. One meets on Monday evening, one on Wednesday evening, and the other on Sabbath, between meetings. We have three services on the Sabbath. Our prayer meetings are at six o'clock on Sabbath morning, and on Tuesday and Thursday evenings. Some of our brethren are not contented with these, but make their own appointments at other periods, for, what are called, social meetings, where they mingle their friendly souls in holy devotion.

The Lord is still carrying on the good work amongst us. Convictions for sin, and accessions to the church, take place weekly, whilst a goodly number are groaning in spirit for a clean

heart; and, thanks be to God, we have some living witnesses of perfect love, who demonstrate the reality of their enjoyment of this precious attainment by their lives and conversation.—The work of faith with power is what our people seek. We have a Sabbath school of increasing promise: the attention to its duties is of the most hopeful character.

Occasionally we have accessions from the M. E. Church; but most of our members are brought from the world. Some speak evil of us, but, thanks to our Heavenly Father, this does not move us from our steadfastness of holy purpose.

We have received, in accordance with the provisions made in our church constitution, in view of such occurrences, (and which occurrences are multiplying,) three ordained Ministers, one an Elder, and the others Deacons, at our last Quarterly Meeting Conference. Thus does the Methodist Protestant Church rapidly rise in this section of the work!

I do not wish to glory in any thing, save the cross of our Lord Jesus Christ, yet I cannot but desire, that we may soon demonstrate, that a Methodist Church can be established, increased and perpetuated, on the cardinal Scripture Doctrines, which were held and taught by Wesley and Fletcher, and on the principles of equal representation from the laity and ministry:—and that by our piety, zeal and success, we may be enabled to check the assumed prerogatives of the Methodist Episcopal preachers in EXCLUSIVELY legislating, executing and judging all laws for the whole church:—and who are alone responsible to themselves for every act of improper legislation or administration. Surely the Great Head of the Church will not long permit such a dereliction from his revealed will in the church—"which He has purchased with His own blood," to continue without considerable diminution in this highly favored country!

Yours, affectionately,

M. BURDGE,

SPIRIT OF PRAYER.

Prayer is not a smooth expression, or a well contrived form of words; not the product of a ready memory, or of a rich invention exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting.—The motion of the god-wards, holy and divine affection, makes prayer real and lively, and acceptable to the living God, to whom it is presented; the pouring out of the heart to him who made it, and understands what it speaks, and is affected on calling on him. It is not the gilded paper and good writing of a petition, that prevails with a king, but the moving sense of it.—And to that King who discerns the heart, heart-sense is the sense of all, and that only which he regards. He listens to hear what that speaks, and takes all as nothing where that is silent. All other excellence in prayer is but the outside and fashion of it: this is the life of it.—Leighton.

ECCLESIASTICAL.

For the Methodist Protestant.

PROBATIONARY PRIVILEGES.

Is there a precept or example in the New Testament, enjoining, or forbidding, a probationary relation to the church? Or, are we assured that there should be no let or hindrance to believers, they being qualified to become members of the church immediately?

These questions seem to be worthy of consideration. A probationer is one who is untried, and who is put on trial for a certain, or uncertain, term, after which he is admitted to full fellowship with the church in all her immunities, or, he is not; reception, or rejection, being, professedly, made to depend on his conduct; and actually on the judgment of others regarding his conduct. It is alleged that experience has made the probationary relation necessary. For, some who had not come under obedience to the gospel, had soon disgraced themselves and those with whom they had united. Therefore, as long since as the ages of the primitive churches, applicants for church-membership were allowed time to count the cost, and to furnish evidences of their sincerity, that the church might not be blamed. It was not so in the first church at Jerusalem. "Then they that gladly received his word were baptized, and the same day there were added to the church about three thousand souls." Acts ii. 41.

If it be admitted that not all of these blessed converts were Jews, and that but few, if any of them, had been so fully instructed as to understand christianity, as the new and one dispensation which supersedes all others, the fact of their faith adding them at once to the church, is a strong example to plead in favor of believers.—We are not astonished at this immediate reception, considering the circumstances of the church. The Apostles were competent judges of conversion. What other proofs than to believe in the gospel of the recently crucified Jesus, and to give up their lives for his sake could have been required? Their faith was not held in probation. We do not know of any sufficient reasons for imposing a probationary term on believers in these days, excepting ignorance on the part of the church is that sufficient reason.

"By their fruits, ye shall know them." Profession is not the sort of evidence, which, in all cases, ought to be accepted. In some cases it may, and must, be received; in these cases, even when alone, it is good fruit. The tree has been made good in a day or in an hour. Every one is convinced that the change is as radical as it can be in a newly converted person. Shall such a one, the head of a family, one who could always before be believed—shall he be received only on probation? Here is another one, a young person of no family, exposed to many dangers from his condition in society—and there is also another, young and inexperienced, in a condition yet worse—shall these young persons, male and female, be at once received into full membership?

Can the church make several different terms of admission, and so discriminate, as to allot to each applicant the best term? We think our church has wisely left the term of probation indefinite. A duty of a superintendent is, "to receive persons on probation." Where there are Leaders' meetings, "the list of probationers shall be read over at least once a month, and all those probationers who have the proper recommendation from their class, and obtain the vote of a majority of all the leaders present, shall be admitted to full membership, and reported to the church on the first suitable occasion. It shall be the duty of the respective leaders, on the following class day, to inform such persons of their reception, and to exhort them to faithfulness and diligence in the service of the Lord." *A class leader may keep a name on probation a long time, if he neglect his duty, in submitting the case to the class; for, without a recommendation the leaders cannot act in any case.* This power of the class, to give or withhold a recommendation, is a power to add to, or prevent additions to, the church; but, the leaders have the final decision.

Where there are leaders' meetings, they make decisions for or against a probationer, and all probationers; and all must first be probationers.—These meetings hold the keys of admission. We will inquire a little further. Let no one be afraid. A leader reports some one, or more, as not yet prepared for full membership. Has the leader faithfully performed his duty to the reported delinquent, and have you, the leader, informed your class of your faithful doings—how you have visited, and affectionately counselled, and warned, and entreated, the reported delinquents? Let the leader suffer the inquiry to proceed: Give us some account of your labors of love—if the class cannot now recommend, they can perhaps, longer bear with the poor man.—Will you go up to the leaders' meeting and vote to drop one with whom you have not labored in vain, because you have not labored with him at all. Consider the importance of your office to the church, and be compassionate. Surely you have yearning bowels. If, after all your labors of love, the man refuse your counsel, and is regardless of church privileges, you must say so; and most certainly your christian feelings—perhaps your tears, or otherwise evidenced deep concern, will convince every one who hears you, that your labor has indeed been expended in vain. *We reproach no man.*

We should hate the term, *dropping*; a word which should never be heard in our borders.—Rather, let the record on the church be—A. B. declines to become a member of our church, as he will not attend class meeting—or, he cannot be received because his class cannot recommend him—or, he did not receive a majority of the votes of the leaders' meeting on the —. And let the pastor, and the leader, and the class, be certain that all which was possible was done for the good of the repudiated person.

We will take leave to add:—would it not be well, were candidates for membership, and for those who are members of our churches, to be taught more fully the invaluable blessings of true church membership, and the unspeakable calamities of church excommunications for sufficient causes. When we consider the powers and duties of churches, of pastors, of leaders, we cannot but exclaim, who is sufficient for these things? No one, no number of men, of himself, or of themselves. May our sufficiency be of the Divine Head of the church; and so it may be.

LAICUS.

For the Methodist Protestant.

THE HERMIT OF THE PRAIRIE AND EUGENIO,

An Occidental Tale,

An extract from an Original Manuscript.

(NO. IV.)

Eugenio, who had an eye for the beauties of nature, surveyed the curving stream, and the rich foliage of the pendant branches, which every where overhung the banks, and ranged his eye over the gentle undulations of the Prairie, and its woody peninsula. Here, said the Hermit, I occasionally come, not only to enjoy the beauties of a summer's evening, but in other seasons, to behold the displays of animal life. The scene before us, is frequented by cranes, geese, and various species of ducks, and Prairie hens. While the vegetation still sleeps, the absence of its beauties is compensated by animation. The benevolent feelings are excited in the contemplation of these thousands winging their airy rounds, filling the ear and eye with their sounds, and various colours, and enjoying pleasure while they impart it to man. The sun by this time had touched the horizon, and the two spectators beheld it in silence descending as if conscious of its majesty, and needing no accompaniment of its glory. Now, said the old man, let us retire from the approaching damps, invisible particles, noxious to health, will begin to fall with the evening dew. The youth pressed his services to aid in preparing for supper; nor was he less willing to join in the devotions of the evening. When he had retired for rest, the conversations of the day furnished him with much matter for reflection.

The elements of anatomy made part of his education; but he had not conceived before, that any assistance could be derived from this source to aid in the study of mind, and morals. The morning being unfit for exercise in the open air, the Hermit resumed his discourse. I remarked to you yesterday, said he, that religion is opposed upon physical principles;—not because it is too gross and carnal;—not because God is represented by religion as a spirit, and man as having an immortal spirit. Now, it seems to me, that it is not by taking the arguments of the systematic writers, and following them in their abstractions, that we can most successfully oppose these physical prejudices against religion. Must they not be met where they are, and as they are? With an eye to the fact, that prejudice will not accommodate itself to preconceived opinions, I thought it best to begin with the organ of thought, and sensation, to avail myself of the aid of anatomy, and to recall to your recollection the tree of nerves which you have often seen in the books of the science. It should seem as if all the nerves that pertain immediately to the organs of thought and sensation, as well as to voluntary motion, sleep, and that they require six or seven hours' sleep in the four and twenty, to keep them healthful and vigorous.—But the heart and the stomach sleep not. The blood circulates, and the digestion goes on, while we sleep, with all the corresponding operations. The mental and moral faculties, then, in this respect, are like those of motion, or the voluntary ones; but it is customary to consider the faculty of touch only as voluntary, as the other senses are mostly passive to impressions, and cannot be changed in place, like the fingers' ends; in which much of the feeling of touch is concentrated. We will now conceive of all the faculties as newly awakened from refreshing sleep, but unexcited save by simple life. The mind and all the senses, are now rather in a state to think and to feel, than actually thinking and feeling. By these two facts, I prove my

theory, that thought and feeling are not to be confounded with life, for it is evident, that the waking, as well as the sleeping, functions may remain inactive, and yet, like as a well tuned instrument may yield to the touch, so our apparently suspended organs may be called into action by superadded excitement. Excitability is always accumulated by healthful sleep, and we naturally wake from this cause, rather than from foreign excitement, or impulses. So we fall into sleep, too, from the exhausted excitability, and not merely from the withdrawal of all exciting causes. A sound, therefore, which would wake us from sleep, by repetition, will dispose us to sleep again, by exhausting the excitability, which it at first awakened into action.

Before I proceed, however, I will take leave to make some general remarks concerning self-knowledge, as connected with the knowledge of human nature, or of mankind. The importance of self-knowledge must have been felt almost as soon as man began to reflect; and some degree of it is necessary to self preservation. But the discoveries of weakness, and infirmity, which can hardly fail to be made by all who pursue this study, has a tendency to divert our minds from ourselves to human nature generally, or to other men whom we may happen to know—while other men, or human nature, is the object of our enquiry, if we cannot conceal our own faults from ourselves, we can at least find an apology for them, by finding cases common to the species. We have also a direct interest, to induce us to acquire a knowledge of the characters of other men, as we may thus avail ourselves of their services, or prevent them from injuring us. We may conclude then, that there is a common tendency in all states of society, to study what is called, physiognomy, or to judge men according to outward appearance. The first object to fix or direct the attention of the physiognomist, would be the bones; and accordingly we find, that the bones and more solid parts of the countenance, have been regarded, from time immemorial, as indicative of the mental and moral characters of individuals, and of races of men. And at the present time, when this study has been resumed with great ardour, the bones still hold a prominent place. The only remark that I shall make upon the old or the new system, is upon the apparent tendency to unchangeableness. A conversion of the shape of the bones of the human head and face, if not incredible, is at least very improbable. These solid substances are certainly the last things in our bodies which can be affected by mental or moral causes. Our theory in fixing upon the nervous system, is little incumbered with immutability. Changes may be conceived of, as possible to any practical extent. With nervous excitability and excitement, the circulating system is intimately connected. The vital fluid is quickened, or retarded, or determined, in a greater or less degree, by excitements or stimulants, and is itself a stimulant, or at least indicates the presence or action of stimulus.

Now, in studying men, or human nature, as Physiognomists, or as Phrenologists we are apt to become spectators, or observers, and must go to the looking glass to view the shape of our own bones; and if they happen not to please us, we shall feel no strong inducement, often, thus to review them. But upon the hypothesis of a mobile and fluid system, our knowledge of individuals, or of our common nature, must depend upon our self-knowledge. In inculcating, then, the "proper study of mankind," I would say, man know thyself to be a thinking and a senti-

ent being; and know also, that it is not "the bones and muscles of a man" which think and feel, but a set of organs of less apparent consistency, than any other part of the system; and which are diffused through every part of the system;—know that the nerves are so constituted, or modified as not only to perform the functions, commonly called the five senses, but to feel intellectual and moral causes and effects.—I know also that the brain, as the organ of thought, or as, in some way intimately connected with it, may be stimulated, or excited, by its own thoughts, or the thoughts of others;—by its own feelings, or the feelings of others;—may be stimulated, or excited by certain liquid, or solid, or aeriform substances swallowed, or inhaled.—Know thyself, O man! I would say, know that the organ of thought may be stimulated to a degree to produce derangement, or temporary delirium, or madness, by love, and hatred, by any of the different passions; by intense or long continued thought; and by ardent spirits, or opium.

Now, observe that neither of these stimulating causes can be considered as giving, or sustaining life; but they may all exhaust life, and produce intoxication or derangement. Not so the nourishing parts of the food we eat, for the chief stimulus of our diet is evidently from the condiments, as they are called, or seasoning of salt and other ingredients. After eating we are rather disposed to sleep, than to think. Great eaters are, proverbially, dull thinkers.

If, then, we be borne out in these facts by self-knowledge, with what semblance of truth can all the vices be charged to the account of Christianity? and how can men, who claim distinction for learning and candour, continue to maintain, that the world can never become wise, and good, and happy, until this religion, and all others, be banished out of it? Does Christianity create a susceptibility in the brain and nerves, which they do not naturally possess? Does it create appetites, passions, and affections? Did Christianity invent, and inculcate the use of ardent spirits, and opium, or the stimulating poisons? By how much the brain and the nerves are excited, and disturbed by the appetites, the passions, or the affections, or by artificial stimuli, by so much will a desire be increased, and the will be determined to repeat the process; as it will be more pleasurable to advance, than to pause, or to retrograde. This seems to me to be the true theory of intemperance. This creation of vicious pleasures has no limits, short of the resources of excitability, or death. As it is a universal rule, that no man can desire, or love, pain for its own sake, we may take it for granted that the pleasurable ideas predominate in the minds of those whose love of vice is insatiable.

There is a tendency in desire to increase the pleasure of feeling, until we can feel no more, and this is obviously the case under the influence of the diffusive stimuli of ardent spirits, and opium. In the process of intoxication from these causes, the will meets with fewer hindrances than, perhaps, in any other. This is one of the reasons of the prevalence of the intemperate use of ardent spirits, and accounts for the fact, that persons addicted to other excesses are apt to become confirmed drunkards. But when the pleasurable delirium of intoxication subsides, the first feeling is that of a painful privation, or prostration of strength; virtue has evidently gone out of the man. In no case can intoxication be produced so frequently, and so completely, as by ardent spirits, and opium.—Not only are they sufficiently potent, but they oppose no resistance to our will or choice. Thus

I have touched upon some of the out-lines of the all-important subject of self-knowledge, that you might perceive how it comes to pass, that vice and pleasure are so allied in the opinion of the vicious themselves, that they regard all religion which opposes their vices as opposed to their happiness.

You have, indeed, convinced me, said Eugenio, that nothing could have been more unjust than to make religion the parent of the vices.—I think also that you have demonstrated the mode of operation, by which an increase and concentration of an exciting cause, as for instance, spirits, may be attended with feelings of the pleasurable kind; I can now comprehend how the pleasures of vice may be made to exceed those of virtue, in intensity. Excess in the nature of things may increase the amount of feeling, by shortening the time in which the excitability is expended. OMICRON.

From the Wesleyan Magazine.

WEEKLY INTERCESSION MEETINGS.

The history of all ages proves that there is a strong downward tendency in human nature; a perpetual inclination to relax in the sterner and more painful duties of morality and religion, and to yield to the seductions of ease and self-gratification. Even good men, therefore, have need frequently to compare their general conduct, and the motives by which they are actuated, with the obligations under which they lie, the examples they are required to imitate, and the precepts by which they must be judged. It is also well for them always to recollect the tenderness of conscience, the zeal and alacrity in duty, the simplicity of spirit, and the active, holy love by which they were characterized when they first knew the Lord; and anxiously to inquire, during the subsequent stages of their Christian pilgrimage, whether or not they have suffered any spiritual declension. This is an important means of maintaining Christian integrity of character, and of securing that growth in holiness which is the calling and privilege of every believer.

The same remarks will apply to Christian communities. Many of these, in the earlier periods of their history were remarkable for their piety and zeal; and had the original principles of their establishment been faithfully maintained and exemplified, the state of several Christian sects at this day would have been very different from what it is. The Methodists are as liable to degenerate as other people; and one means of preserving their spirituality and usefulness will be a vigilant attention to their primitive usages. There is, however, one usage of primitive Methodism which, in many places, perhaps from the altered circumstances of society in some respects, has fallen into neglect; and the revival of which, especially in these times, is exceedingly desirable: I mean the weekly intercession meetings. These were held in most of the large towns, generally every Friday, and were continued from twelve to one o'clock.—Their object was, intercession with God in behalf of the church, the nation, and the world at large. They are still carried on in a few places; and in others they have lately been commenced with reference to the present state of the nation. Were they to be generally established, and conducted according to their original design, they could not fail to be of very extensive benefit. The revived attention to the quarterly fasts appointed by Mr. Wesley, which took place a few years ago under the direction of the

Conference, was highly becoming; and in several instances their observance has been of considerable advantage in promoting the work of God. The weekly intercession meetings are at least of equal importance; and even should they not become permanent, which is desirable, they were never more seasonable than they are in the present day. It is the direction of Mr. Wesley, in the plan of discipline which he prepared for the societies, and revised only two years before his death, "Wherever you can, appoint prayer-meetings, and particularly on a Friday."

Weekly prayer-meetings, of the kind which have been just described, are required in the present day, by the state of the world, of the nation, and of the church of God. Eighteen hundred years have elapsed since the introduction of Christianity; and since its divine Author, in the plenitude of his mercy, gave the charge, "Go ye out into all the world, and preach the Gospel to every creature." And yet, comparatively speaking, only a small portion of mankind have yet been brought under the enlightening and sanctifying power of evangelical truth. Over a large proportion of the globe, Paganism, with all its misery and guilt, holds undisturbed dominion; Mahomedanism has extensively supplanted the Christian faith, and substituted for that holiness without which no man shall see the Lord, a stoical apathy, and a fierce and persecuting spirit, attended by ceremonies and "bodily exercises" which "profit little." Considerable exertions have indeed of late been made to evangelize the world, agreeably to the divine direction; but how inadequate to the wants of perishing men have those exertions hitherto been! Whole nations are dying in ignorance and sin, having no more knowledge of God and Christ, and of the nature of true religion, than the beasts of the forest. When Jesus saw the multitudes who came to his ministry "fainting;" like "sheep having no shepherd," he "had compassion upon them, and said many things to them;" and directed his disciples to commend them, in prayer, to the mercy of his heavenly Father. "The harvest truly is" still "great, and the labourers are few." It is, therefore, the imperative duty of Christians to "pray the Lord of the harvest to send forth more labourers," and to accompany by his blessing the exertions of those who are already employed in the harvest-field.

I trust, it will not be deemed indecorous or presumptuous in me to urge upon the Methodist societies, especially in the larger towns, the establishment of the weekly intercession meetings, where this has not been done already.—There are many persons who could attend such meetings with regularity; and the profit to themselves and others would be great. Were the merchant to leave his counting-house, and the tradesman his shop, once a week, for the purpose of uniting in prayer with the Ministers of Christ, that the God of mercy would more fully sanction by his blessing and influence the preaching of his word, and establish truth and righteousness throughout the earth; their supplications would be heard and answered, their own piety would be greatly promoted, and their example could not fail to produce a salutary effect upon the people by whom they are surrounded. If the grace and moral government of God be acknowledged, his merciful interference and blessing will not be withheld. It is his unchangeable and recorded purpose, "Them that honour me I will honour; and they that despise me shall be lightly esteemed."

DIDYMUS.

MORAL PHILOSOPHY.

The Introductory Lecture, delivered in the University of Edinburgh, by Professor Wilson.

Moral Philosophy has for its object to ascertain, as far as human reason is able to do so, the law which must regulate the conduct of man as a moral being. Inasmuch as he does not derive this law from any authority, but endeavours to deduce it from principles founded on the nature of things, it takes the name of a *science*. Therefore, considering the object of moral philosophy, (which is to ascertain the rule of our living,) and considering the method which it pursues, namely, by the investigation of principles—it may be said that the subject of our studies may be comprised in very few words—being denominated properly, *the science of human duty*. The first object, therefore, of the moral inquirer will be, to find those principles in the nature and constitution of things on which this law of duty of which he is in search must be grounded. For that purpose he will have to consider two subjects; *first*, the nature of the human being which is the subject of such a law; and, *secondly*, the relations in which he is placed; both his nature and his relations concurring to determine the character of moral obligation.

He has first to inquire, then, in pursuing his own studies, whether here or elsewhere, into the nature and constitution of the human being—into his physical, into his intellectual, and into his spiritual being. For this purpose he must know man, not ideally, but as he is. He must contemplate him in his highest, and also in his lowest powers. He must behold him as that powerful being which he is in the midst of creation, fearfully and wonderfully made in every part of his nature, fearfully and wonderfully made in the composition of the whole. He must endeavour to separate the various parts of that constitution, that he may make each of them the subject of distinct contemplation; but, in separating them, he must never for a moment forget that they are the indivisible parts of that complex aggregate of being and of power, which are so mysteriously united in the living man.—For, in the *first* place, I have said he has a *physical* nature; and it is the most perfect of any of the kinds of living creatures of which he is one, infinitely as he is divided from all the rest; *secondly*, I have said that he has an *intelligence* by which he is connected with the higher orders of being; *thirdly*, he has a *moral* nature, by which he can communicate with the Almighty; *fourthly*, he has a *spiritual* essence, by which he is immortal among all celestial beings. I say, then, are not all these natures and powers to be investigated by the moral inquirer?

The highest created substance (spirit,) and matter (the lowest,) are joined and even blended together in perfect and most beautiful union. Thus, were you to consider man merely as a part of physical nature, as united, by that animal being which he shares with all other living kinds, to the material, you might think of him for a moment merely as the highest of the animal kind; for he has the finest animal life—he has senses the most perfect, and the most perfectly combining their action—he has the most exquisite animal sensibility. You might look at him, then, for a moment in this separate condition; but, in the very next moment, you would feel that all you had thus regarded as so extremely beautiful in itself, did but constitute the frame that was to be ennobled by a celestial intelligence; for all these senses, so perfect in their structure, were so constructed that they

might be fit inlets of knowledge to that intelligence—or the sensibility that fills that frame, delighting and trembling as it does with pleasure and with pain, could not otherwise have answered the purpose for which it was given; because, in that sensibility our moral nature is at first unfolded. It is just the same were you to look at his adaptation for moral action and motion. You find his structure formed for the most varied powers of nature, for the most delicate operations of all the muscular action. But the very observation carries you to that interior nature which is to use this frame; this beautiful machinery carries you to that intelligence which guides you to those works on which it may behold itself and all its powers reflected, and by which it is strengthened and raised. Thus you are led to look at the hand which performs as the peculiar and specific instrument of intelligence. If, again, you look to that most exquisite action by which the organs of his frame are made capable of forming speech, the physical action is, indeed, there most wonderful—so various, so delicate, and so expressive. But what is the sound alone, which is thus called into being? In that breath in which these organs are formed into sound, the tongue utters; and the ear receives the communication of spirit from spirit—you hear the thoughts of intelligence, the emotions of a loving or of an aching heart. In it you hear the voice of conscience itself; speaking, perhaps, with a still small voice from the inmost soul. So that even the light which breaks over the countenance, and the proud motions of the person, are all but emanations of the spirit, and are all pregnant with its hidden powers.—Such, then, I say, is that physical nature which thus speaks in every part of that higher nature which it enshrines.

Suppose that you are to make *intelligence* the subject of your consideration; just as well can you divide it from all the rest; for it turns you back at once to the physical nature which we are supposing you have left behind. In the very first season of life our intelligence is wrapt in sense as its first parent, impelling the infant action of the new-born limbs; and if we had not beheld and known it in its later effects, we never could have discerned it there. But not *within* the being alone does intelligence thus live by sense, for through sense it finds its union with all material nature; and from matter (which first claims its wonderful world of thought) we look on these intellectual powers in their perfection—if man might use such an expression when speaking of himself. And how high, how powerful do they appear!—how aspiring, and how comprehensive! They encompass the world, and they number all the stars of heaven; yet, in the height of their most capacious knowledge, you see them united with a nature which they cannot fathom. For *within* the human being himself is the most important subject that ever he can be called upon to know, and that is his *Moral Nature*. In the midst of it all these faculties have dwelt; from it they have drawn the materials of their noblest nature, and of boundless thought. So that you cannot consider the intellect of man, in this important light, without being carried at once into the very heart of his moral nature. Go a step further, and consider what this intelligence is in the endowment of the spirit. And thus, in that spiritual consideration which the moral inquirer must attempt (and which he is, to a certain degree, able to carry into effect,) of the acts, processes, and faculties of intelligence, he is never able to divide them from the whole human being; but finds

them ministering, and ministered to, and incorporated with every part of his complex being.

Suppose, next, that you were to inquire into his *moral nature*. Having first inquired into his physical and intellectual nature, and having thus found them all blended together, you will then endeavour to inquire separately into his *moral nature*. Why, (you would have to ask,) what are its principles?—as we shall have to ask, and shall endeavour to explain. You would have to put its various phenomena into order, that you might make them the subject of distinct examination. But how could you separate them from all those different elements of the constitution of man with which nature has inexplicably bound them up? The moral soul, just like the intelligence, first awakens in sense. Through sense all our affections draw in their living pleasure, which is like their living blood. From sense do certainly spring all those overpowering feelings with which the whole nature of man is so often seen to struggle in vain. Pain, in which he must live and breathe, first bathes his spirit from the sense. Fear, that shocks and overmasters the soul of the strongest man, is made more terrible because it makes the heart sicken, and the very breath to choke. Or look at him, through his organs of physical sense, looking on all the forms of this material world, yearning over them with the whole love of his spirit, drinking in, with profoundest emotions, to his inmost soul, images which it will bear with it in its holiest recesses, and shall pour on them the fullness of its undying regard. See him, I would say, by his eye and by his ear, manifesting (as all men do,) the solemn love which he bears to the land of his birth—see him mingling with the voice of the torrent's roar, and the mountain's breath—see him gazing on the extended lines of legions stretched out in their most proud array—see how the passion for glory shall seize on his soul till he feels his brow burn with patriotic and unextinguishable fire—see him raised to the height of all his moral greatness when he is now the idol of an earthly state; and observe how well he makes that sovereignty visible to adoring eyes, in glittering diadems, in starry gems, and on golden thrones—or see him in the power of all his faculties suddenly prostrated in his spirit under the enchantment of one living countenance. So deeply is this his moral blended with this his physical frame; nor less deeply with his intellectual faculties; for, with these, he executes all its dictates; and the whole strength is then put into action to perform the service of these moral powers. But they are yet far more blended than that; for, though they be incorporated in the very essence of the moral soul, strong affections, and ardent passions, all arise out of the discernment of the intellectual mind. Reverence and awe can be felt only by the spirit—conscience itself could not pronounce if she did not judge—the soul itself without reason could not adore. Thus, then, were you to consider generally the physical, the intellectual, or the moral being of your kind, you see how they are all necessarily and inextricably united.

Were you then to leave all these observations, and attempt to fix your contemplation alone on his *immortal* spirit, how could you divide it?—Would it not carry you back upon all that you had left? This spirit it is that quickened this living frame; this spirit is the intelligence; and this spirit is the immortal soul. It may be separated, indeed, from that frame which at departing it leaves to dissolution; but all the thoughts which it has ever conceived, all the affections it has ever cherished, the conscience it

has soiled or has kept pure—all these it bears with it, indissolubly united, when it is going to its own everlasting origin, and, with the records of its mortal life, shall stand in the presence and receive the doom of its Eternal Maker.—Well, thinking of such a being as man, might the great master of human nature exclaim,—“What a piece of work is man! How noble in reason! How infinite in faculties! In form and motion how express and admirable! In action how like an angel! In apprehension how like a god! The beauty of the world, the paragon of the universe!”

But the moral enquirer must not stop here. It is not thus alone (which may be said to be ideal,) it is not thus alone that he must contemplate his species. He must look at them as they are, as observation finds them, or as they have kept their own records in history. Let us look, then, on this being—into whose nature it shall be our object to inquire—let us look upon him in another form.

The primary physical wants of the human being are food, clothing, shelter, and defence. To supply these, man has cleared and cultivated the earth, he has invented all his various arts, he has built houses and cities. At first you see the being whose nature I have thus described, like the other animals, labouring under the wants which their common nature produces, under sufferings to which they are alike exposed; actuated by passions which boil in their blood, by hunger, by thirst, by the inclemencies of the skies, the fear of self-preservation in the midst of powerful and implacable enemies. Hunger and thirst cultivate the earth; fear builds castles and founds cities. The *animal* is clothed by nature against the cold, and he shelters himself in his den: *man* builds his habitation, and weaves his clothing. With strong and deadly weapons, with which nature has furnished them, the animal kinds wage their wars: *he* forges swords and spears, and constructs weapons of destruction, and engines that will send them as far as his eye can mark his foe. To the animal that goes in quest of his food nature has given feet, or wings, or fins: but *man*—he bids the horse, the camel, or the elephant bear him; and he yokes them to his chariot. If the strong animal would cross a river, he swims: *man* spans it with a bridge. The most powerful of *them* stand on the beach and gaze on the ocean: *man* constructs a ship, and directs it whither he will.—Other creatures remain content with the means nature has provided for them: but *man chooses* his element, and *man* makes *his* means. Can the fish traverse the waters? So can he. Can the bird fly through the air? So can he. Can the camel speed over the desert? Then shall it bear *man* as his burden.

But to see what *man* owes to his own inventive art, you must compare him, not with the inferior creatures, but with *himself*. Looking over the face of human society, you find him living, in one place, almost sharing the very life of brutes, or removed from them by innumerable differences and incalculable degrees. In one place you see him harbouring in caves, naked, living (we might almost say) upon prey, seeking from chance his most wretched sustenance, food which he eats just as he pleases. This extreme degradation is indeed rare: perhaps no where are *all* these circumstances of destitution found together; but still they *are* found, most fearfully admonishing us of our nature. For *man* has there, as yet, done nothing for himself; his own hands have yet done nothing or little for him, and he is still living like a beggar on the spare

alms of nature. But turn to another land, and there you see the face of nature covered with the works of his hands—there you see his habitations increased into wide-spread and stately cities—his clothing culled and fashioned from the three kingdoms of nature; for his food the face of the earth bears him tribute, and the seasons and changes of heaven concur with his own art in ministering to his wants. This is the difference *man* has made in his own condition by the use of his intellectual powers, awakened and guided by the necessities of his physical constitution.

[To be continued.]



BALTIMORE:

FRIDAY, MAY 25, 1832.

The General Conference of the Methodist Episcopal Church is now in session. What will be done in view of the rights of the people? Will the Conference yield those rights?—or will they *again* have the temerity to declare to their membership, that they “KNOW NO SUCH RIGHTS”—they “COMPREHEND NO SUCH PRIVILEGES,” as they claim—those of being entitled to representation in the councils of the church—rights and privileges guaranteed by the Bible, and secured to every other Protestant community—Or, will they publish an address which shall, so far from yielding them, justify their withholding of them? Or, will they study to avoid noticing them at all?

We have heard of strange movements in that Conference, which will be noticed in due time. We cannot believe that the great body of the Methodist community will remain satisfied under such movements—if they do, they will prove themselves less independent than we had imagined them to have been.

Many desires, with deep interest, are turned to the Conference. We fear those desires will be disappointed. Time will tell the whole.

MISCELLANY.

HINDOO IDOLATRY.

We infer from several publications that have recently met our eyes, and particularly from some of the Calcutta papers, that the foundations of the long cherished system of idolatry in India are beginning to shake, to an extent which they have never done before. An active controversy has been going on for some time past in Calcutta on the subject of heathen rites and dogmas, not between missionaries and Hindoos, but between Hindoos and Hindoos. And as in most other controversies, light as well as heat is elicited. One of the parties call themselves Liberals or Reformers:—the other are denominated Bigots. Both profess to uphold the Hindoo religion; but the former do it heartlessly, with many reservations and deductions, while the latter go for the whole, no matter how absurd and

abominable. Amidst this conflict of opinions, the Liberals have found themselves distanced by a bolder reformer, a hardier John Knox than any of them, who to uncommon energy of character, adds also great learning, and occupies a station of extensive influence. We refer not to Ram-mohun Roy, but to the editor of the Calcutta Expositor. By his fearless exposures of the tricks of the Brahmins, he, not long since, raised such a storm of indignation against himself, (the craft being considered in danger,) that to use his own language, he “was left without a roof to cover his head.” Nothing daunted by this outrage, from the effects of which he was relieved by two “friends and warm advocates for truth,” who at once supplied him with a commodious dwelling, he still perseveres in his giant assaults upon the system so sacred by the veneration of ages, and having no stronger terms of reproach to apply to his persecutors, he says—“they were born Bengalees, and they are still in that spirit.” As a specimen of the plain language made use of in this controversy, we quote the following passage from a communication in the India Gazette, signed by a person calling himself Madub Chunder Mulluck, who says—“If there be any thing under heaven that either I or my friends look upon with the most abhorrence, it is Hindooism. If there be anything we regard as the best instrument of evil, it is Hindooism. If there be any thing we behold as the greatest promoter of vice, it is Hindooism. And if there be any thing that we consider to be the most hurtful to the peace, comfort, and happiness of society, it is Hindooism.” This, be it remembered, is the language of a native of Hindostan; of a man who probably would not call himself a christian; but who nevertheless has too much sense and self-respect to adhere any longer to the bloody rites of heathenism. Alluding to the facts above mentioned, and others of a kindred nature, the John Bull says, “There is enough to show us that there is a shaking of the nations, even in the dark regions of the east. In the days of Dr. Claudius Buchanan such a schism would have been hailed with the most devout enthusiasm, and the editor of the Enquirer cordially embraced as another Luther. Now is the time for the Christian missionary to be on the alert, when internal divisions distract the camp of the enemy and the house is divided against itself.”

From the Episcopal Recorder.

“Thy will be done.”—Matt. vi. 10.

Perhaps there is no Christian attainment more difficult and more desirable than that of entire submission to the will of God, and none that would render pilgrims so happy, while they sojourn here below, as the constant exercise of this sweet and holy disposition. How often do we imagine that we have given up our own wills, to be moulded according to our Heavenly Father’s pleasure, when the most trifling circumstance shows us that our deceitful hearts have misled us, and that we still have in our bosoms remains of that “carnal heart, which is enmity against God.” Oh! how much is comprised in those four short words, chosen as the subject of my remarks, “Thy will be done.” It is the Christian’s privilege, to be guided in all things, by a God whose wisdom is infinite, whose love is unsearchable, whose faithfulness and truth, shall stand forever. How is it then, after having professed to take God as his portion, he sets up his own will, in opposition to that of God his heavenly Father? Is it not the latent pride and unbelief of the human heart, which is ever prone

to rebel against God? There are no Christians, who have not more or less of this experience: there are times when they sit at the very feet of Jesus, when their wills and affections seem to be swallowed up in the love of God, and when as little children, they return to their gracious parent, tired of their wandering, and ready to cry, with their whole hearts, "Thy will be done." Who that knows the blessedness of such a Christian grace, but desires always to remain in the same holy frame; but alas! new temptations draw the heart away, and it forgets again, and again, the wise and holy God. If sorrows and disappointments be sent to the believer, they prove blessings to him, if he only receive them as a Christian ought to do. If placed in circumstances of difficulty, darkness and distress, the child of God need not "mourn as one without hope," if he be only enabled to say "Thy will be done." There are situations, in which many an humble and zealous disciple of the Saviour is placed, wherein his usefulness is hindered, his hands tied, and his heart almost sinks within him, at the trials which are his; but even here, he may glorify God, in quietly submitting, and his soul shall be kept in perfect peace, as long as he can say, Father, "thy will be done."

VALLEY OF JEHOSEPHAT.

The following description of this noted valley is from the pen of Chateaubriand, who is universally allowed by the French to be their best writer. It is in his best style.

"The Valley of Jehoshaphat has in all ages served as the burying-place to Jerusalem: you meet there, side by side, monuments of the most distant times and of the present century. The Jews still come there to die, from all corners of the earth. A stranger sells to them, for almost its weight in gold, the land which contains the bones of their fathers. Solomon planted that valley: the shadow of the temple by which it was overhung—the torrent, called after grief, which traversed it—the Psalms which David there composed—the Lamentations of Jeremiah, which its rocks re-echoed, render it the fitting abode of the tomb. Jesus Christ commenced his Passion in the same place; that innocent David there shed, for the expiation of our sins, those tears which the guilty David let fall for his own transgressions. Few names awaken in our minds recollections so solemn as the valley of Jehoshaphat. It is so full of mysteries, that, according to the Prophet Joel, all mankind will there stand before the Eternal Judge.

"The aspect of this celebrated valley is desolate; the western side is bounded by a ridge of lofty rocks which support the walls of Jerusalem, above which the towers of the city appear. The eastern side is formed by the Mount of Olives, and another eminence called the Mount of Scandal, from the idolatry of Solomon.—These two mountains which adjoin each other, are almost bare, and of a red and sombre hue; on their desert side you see here and there some black and withered vineyards, some wild olives, some ploughed land, covered with hyssop, and a few ruined chapels. At the bottom of the valley, you perceive a torrent, traversed by a single arch, which appears of great antiquity. The stones of the Jewish cemetery appear like a mass of ruins at the foot of the mountain of Scandal, under the village of Siloam. You can hardly distinguish the buildings of the village from the ruins with which they are surrounded. Three ancient monuments are particularly conspicuous: those of Zachariah, Jehoshaphat, and

Absalom. The sadness of Jerusalem, from which no smoke ascends, and in which no sound is to be heard; the solitude of the surrounding mountains, where not a living being is to be seen; the disorder of those tombs, ruined, ransacked, and half-exposed to view, would almost induce one to believe that the last trump had been heard, and that the dead were about to rise in the valley of Jehoshaphat."

THE PRAYER BOOK.

A minister in one of our northern towns, became extremely dull and inanimate in his preaching. His congregation became dissatisfied, with the cold manner in which he performed the duties of the sanctuary, and deputed two of their deacons to go and confer with their pastor on the subject. They called upon him, and made known their business. He very candidly admitted the fact, and told them that ever since he had lost his *Prayer Book*, he had felt an unusual languor in the discharge of his public duties. His deacons seemed surprised, and observed to him that they never knew that he made use of a *Prayer Book*. He told them he had one of a peculiar kind; that the use of it always had a powerful effect in animating and encouraging him in the discharge of his ministerial duties; but to his great sorrow and mortification, for some time past he had not been able to find it, and the loss had occasioned that apathy which they mutually had so much regretted.—The deacons were very anxious to know what kind it was, and if possible they would procure him another. He told them that the one which he had lost, was the only one of the kind, and that unless he could procure that, all others would do no good. After exciting their curiosity sufficiently, as he supposed, to have the hint take the desired effect, he told them that the *Prayer Book* which he had lost was the *Prayers of his people*.—The deacons were confounded, and honestly confessed that for some time they had too much neglected that important duty, and appearances justified the conclusion, that it had been generally neglected: but they hoped that as they were then made sensible of their defection in duty, they should mutually profit by the discovery. When the result of the conference was made known to the congregation, each one seemed to feel the justness of the censure, and the importance of a reformation. Christians awoke out of their sleep; he became animated and zealous in the discharge of his duties; a revival broke out, and numbers were made the hopeful subjects of renewing and sanctifying grace.—Let those congregations which are complaining that their pastors are cold and inanimate, resort to the same remedy; and may God grant them the same happy result. And let no one complain that his minister is dull, unless previously to hearing him, he ardently prays that he may be endued with that portion of grace and strength, which is necessary to render his services acceptable, both to God and to man.

THE WONDERS OF CREATION.

What mere assertion will make any man believe, that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over 192,000 miles, and would therefore, perform the tour of the world in about the same time that it requires to wink with our eyelids, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that

the sun is almost a million times larger than the earth? and that, although so remote from us, that a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it; it yet affects the earth, by its attractions, in an inappreciable instance of time? Who would not ask for demonstration, when told that a knat's wing, in its ordinary flight, beats many hundred times in a second? or, that there exist animated and regularly organized beings, many thousands of whose bodies, laid close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquirers have disclosed, which teach us, that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring, at equal intervals, no less than 500 millions of times in a single second! that it is by such movements, communicated to the nerves of the eyes, that we see; nay, more, that it is the difference, in the frequency of their recurrence, which affects us with the sense of the diversity of colour; that, for instance, in acquiring the sensation of redness, our eyes are affected 482 millions of millions of times; of yellowness, 542 millions of millions of times; and of violet, 707 millions of millions of times per second. Do not such things sound more like the ravings of madmen than the sober conclusions of men in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.—*Herschel's Discourse on Natural Philosophy, in Dr. Lardner's Cyclopadia, Vol. XIV.*

FEMALE INFLUENCE.

Married Ladies.—The influence which is peculiar to married ladies, results from their necessarily frequent intercourse with their husbands and their children. It is in vain for man to say, my wife shall not have the control. Now and then, perhaps, when their wills come in direct contact, he may keep in possession of the field, and flatter himself that he has won the victory. But even then, his generosity, if he have any, will induce him to wave any advantage he might have derived from it. And often he will find, that while he thinks he is pursuing an independent course, and assumes all the credit of his success, the suggestions or persuasions of his companion are influencing his opinions and controlling his conduct. If in addition to the usual charms of her sex, she possess gentleness of manners, sweetness of disposition, and a well cultivated mind, it must require a singular share of obstinacy to withstand her influence in a single instance.

As it regards the rising generation, the case is still more plain. Children, in the early period of life, are almost wholly under the care and direction of the mother. Their minds are developed under her tender and constant cultivation. Their characters are usually formed at that early period, when their ideas being few, impressions are easily made, and when they naturally apply to their mother for advice and instruction. Besides the greater freedom, which is observable in their intercourse with her than with the father, and the fact, that they are almost continually in her society, it constitutes a great part of her occupation to unfold their tender powers, and impart to them the rudiments of their education.

A pious, intelligent, and faithful mother, is the greatest earthly blessing that merciful Provi-

dence can bestow on a child. If she perform her duty, her offspring will rise up and call her blessed. It is evident from the biographies of Washington and Dwight, that their intellectual and moral greatness was derived from the blessing of heaven on the instructions and advice of their mothers. The same is no doubt true of many, if not all the worthies of our land, and the benefactors of our race.

CHATEAUBRIAND.

Chateaubriand is universally allowed by the French, of all parties, to be their first writer.—His merits, however, are but little understood in this country. He is known as once a minister of Louis XVIII. and ambassador of that monarch in London, as the writer of many political pamphlets, and the victim, since the Revolution of 1830, of his noble and ill-requited devotion to that unfortunate family. Few are aware that he is, without one single exception, the most eloquent writer of the present age; that independent of politics, he has produced many works on morals, religion, and history, destined for immortal endurance; that his writings combine the strongest love for rational freedom, with the warmest inspiration of Christian devotion; that he is, as it were, the link between the feudal and revolutionary ages; retaining from the former its generous and elevated feeling, and inhaling from the latter its acute and fearless investigation.—The last pilgrim, with devout feelings, to the holy sepulchre, he was the first supporter of constitutional freedom in France; discarding thus from former times their bigoted fury, and from modern, their infidel spirit, blending all that was noble in the ardour of the Crusades, with all that is generous in the enthusiasm of freedom.

The greatest work of this writer is his "Genie du Christianisme," a work of consummate ability and splendid eloquence, in which he has enlisted in the cause of religion all the treasures of knowledge and all the experience of ages, and sought to captivate the infidel generation in which he wrote, not only by the force of argument, but the grace of imagination.

Blackwood's Magazine.

IMPORTANCE OF RETIREMENT AND RELIGIOUS MEDITATION.

If we look back on the usual course of our feelings, we shall find that we are more influenced by the frequent recurrence of objects, than by their weight and importance; and that habit has more force in forming our characters, than our opinions have. The mind naturally takes its tone and complexion from what it habitually contemplates. Hence it is, that the world, by constantly pressing upon our senses, and being ever open to our view, takes so wide a sway in the heart. How, then, must we correct this influence, and by faith overcome the world unless we habitually turn our attention to religion and eternity? Let us make them familiar with our minds, and mingle them with the ordinary stream of our thoughts; retiring often from the world, and conversing with God and our own souls. In these solemn moments, nature, and the shifting scenes of it, will retire from our view, and we shall feel ourselves left alone with God. We shall walk, as in his sight; we shall stand, as it were, at his tribunal. Illusions will then vanish apace, and every thing will appear in its true proportion and proper color. We shall estimate human life and the worth of it, not by fleeting and momentary sensations, but by the light of serious reflection

and steady faith. We shall see little in the past to please, or in the future to flatter. Its feverish dreams will subside, and its enchantments be dissolved.

From these seasons of retirement and religious meditation, we shall return to the active scenes of life with greater advantage. From the presence of God we shall come forth with our passions more composed, our thoughts better regulated, and our hearts more steady and pure. Let us not imagine that the benefit of such exercises is confined to the moments which are spent in them; for as the air retains the smell, and is filled with the fragrance of leaves which have been long shed, so will these meditations leave a sweet and refreshing influence behind them.—R. HALL.

STATE OF THE WORLD.

The following summary view of the state of the World, and the progress of benevolent efforts, is worth reading and remembering. It is an extract from the Report of the Virginia Baptist Missionary Society, and published in the Religious Herald.

Out of 860,000,000, of immortal beings who inhabit the earth, only 228,000,000 are nominally Christians. Of the remainder, 4,000,000 are Jews, 100,000,000 are Mahometans, 470,000,000 are Pagans! To enlighten these, there are about seven hundred missionaries. Of this number, fifty-three are on the islands in the Pacific Ocean, in a population of about twenty millions. Under their labors, about 2654 have professed to be Christians. There are also fifty-three thousand scholars under instruction. In Africa, in a population of ninety millions, there are 81 missionaries, 2,603 church members, 7,316 scholars. In Asia there is supposed to be a population of three hundred and ninety millions, one hundred and sixty two missionaries, three thousand communicants, and forty thousand scholars in schools. There are in South America, with sixteen millions of population, but two missionaries from Protestant Churches. In the West Indies there are 140 missionaries, and 55,060 professors of religion. In North America, in a population of about four hundred thousand Indians, there are two hundred missionaries, and 7,125 who make a public profession of religion. There are thought to be about two thousand domestic missionaries. About nine millions of copies of the Scriptures have been circulated, in 160 languages. Not less than one hundred and sixty millions of tracts. There are in all 45 missionary establishments. To support these plans for doing good, there are expended annually, about \$2,140,371.

HEBREW POETS.

The Sacred Poets never contemplated the glories of Creation, but with the lively gratitude of sincere worshippers, delighted to witness and to feel the all-pervading mercy of Jehovah.—The utterance of their ecstasy at the view of the scene before them, was the fervent expression of real emotions. They loved a minute enumeration of its beauties, because it was a moving, animated picture of the glory and benevolence of God; because their souls were moulded by its influence; their hearts were touched with human kindness; they sympathized with the happiness of all animated nature, and rejoiced to sing forth their grateful, involuntary praises to the Giver of good.

There is scarcely an object in nature, which they do not personify. The sun, the moon, the stars, the winds, the clouds, the rain, are the

ministers and messengers of Jehovah. The fields and the trees break forth into singing, and even clap their hands for joy. The mountains melt at His presence, or flee from His wrath in terror; and the sun and the moon hide themselves from the terrible flashing of His armour. What unutterable sublimity do such bold personifications communicate to that chapter in Habakkuk, commencing, *God came from Teman,—The Holy One from Mount Paran.*

The mountains saw Thee, and were troubled;
The overflowing of waters passed away;
The deep uttered his voice,
It lifted up its hands on high.

The sun and the moon stood still in their habitation;
In the light of thine arrows they vanished,
In the brightness of the lightning of Thy spear!
In indignation Thou didst march through the land,
In wrath Thou didst thresh the heathen.

The way to be humbled, is to look upwards to God. If we think greatly of his majesty, purity, and infinity of all excellence, it will give us such a striking view of our vileness and absolute unworthiness, that we shall think it hardly possible for any to be lower than ourselves.

OBITUARY.

For the Methodist Protestant.

At his residence in Halifax County, N. C. on the 9th of April, after a protracted illness of several months, our beloved brother RICHARD JONES left this world of sorrow and toil to reap the reward of the righteous. Brother Jones, in his pilgrimage on earth, fell a little short of three score years and ten: he embraced religion in early life, and remained firmly devoted to the cause of God, until the day of his death. He was long a member of the Methodist Episcopal Church, which he supported with his purse, and influence, and adorned by a godly walk and pious life. He was known among the early advocates of reform in the government of that church; for which cause alone, he, with a band of veterans suffered expulsion from her communion. But this did not discourage brother Jones, for he still remained firmly devoted to God.—Since that time he has had the joy of seeing three of his daughters made happy in the love of God—all of whom, with sister Jones, (the bereaved,) are members of the Methodist Protestant Church.

I am aware that nothing like high-toned encomiums can either add stars to the crown of our brother in glory, or immortality to his name on earth. He was a candid and independent man, not swayed by priestly domination, or awed into subjection by assumed jurisdiction. We do truly mourn with this afflicted family: for our tongues are almost palsied, and our hearts tremble, while we thus behold our Fathers, the founders of Protestant Methodism passing away to the silent abodes of the grave. But to indulge in needless regrets would be unmanly and unavailing, for we should rather rejoice with angels, that these aged soldiers of the cross are released from their sorrows and sufferings, and are introduced into the society of the blest above, where age and decay shall be felt and feared no more. Let us, also, praise God for his goodness, for as our ranks are thinned by the deaths of our aged brethren, he supplies the vacancy with young and vigorous men, who, we trust, will be as zealous in promoting the Redeemer's kingdom, and the cause of religious liberty, as their fathers have been.

JOHN F. SPEIGHT.

May 7th, 1832.



POETRY.

THOUGHTS OF HEAVEN.

Thoughts of heaven! they come when low
The summer-even breeze doth faintly blow;
When the mighty sea shines clear, unstirred
By the wavering tide, or the dipping bird:
They come in the rush of the surging storm,
When the blackening waves rear their giant form—
When o'er the dark rocks curl the breakers white,
And the terrible lightnings rend the night,—
When the noble ship hath vainly striven
With the tempest's might, come thoughts of heaven.

They come where man doth not intrude,
In the untracked forest's solitude;
In the stillness of the gray rock's height,
Where the lonely eagle takes his flight;
On peaks where lie the eternal snows;
In the sunbright isle, 'mid its rich repose.
In the heathy glen; by the dark clear lake,
When the fair swan sails from her silent brake;
When nature reigns in her deepest rest,
Pure thoughts of heaven come unrepressed.

They come as we gaze on the midnight sky,
When the star-gemmed vault looks dark and high,
And the soul, on the wings of thought sublime,
Soars from the dim world, and the bounds of time.
Till the mental eye becomes unsealed,
And the mystery of being in light revealed.
They rise in the Gothic chapel dim,
When slowly comes forth the holy hymn,
And the organ's rich tones swell full and high,
Till the roof peals back the melody.

Thoughts of heaven! from his joy beguiled,
They come to the bright-eyed, sinless child;
To the man of age in his dim decay,
Bringing hope that his youth had borne away;
To the woe-smitten in its dark distress,
As flowers spring up in the wilderness;
And in silent chambers of the dead.
When the mourner goes with soundless tread;
For, as the day-beams freely fall,
Pure thoughts of heaven are sent to all. *Mary Howitt.*

THE BEAUTIES OF CREATION.

Ours is a lovely world! how fair
Thy beauties, even on earth, appear!
The seasons in their courses fall,
And bring successive joys: the sea,
The earth, the sky, are full of thee,
Benignant, glorious LORD OF ALL.

There's beauty in the break of day;
There's glory in the noon-tide ray;
There's sweetness in the twilight shades;—
Magnificence in night; thy love
Arched the grand heaven of blue above,
And all our smiling earth pervades.

And if thy glories here be found
Streaming with radiance all around,
What must the FOUNT OF GLORY be?
In Thee we'll hope,—In Thee confide,
Thou mercy's never-ebbing tide!
Thou love's unfathomable sea! *Bowring.*

TRUE WISDOM.

The wise man, said the Bible, walks with God;
Surveys, far on, the endless line of life;
Values his soul, thinks of eternity,
Both worlds considers, and provides for both;
With reason's eye his passions guards; abstains
From evil; lives on hope, on hope, the fruit
Of faith; looks upward, purifies his soul,
Expands his wings, and mounts into the sky;
Passes the sun, and gains his Father's house,
And drinks with angels from the fount of bliss.

POSTSCRIPT.

We have received the following information from a member of the General Conference:—

1st. That all expectation of any concessions of the Rights of the members and local preachers to be represented, will be most sadly disappointed. Servants are the members and local preachers to their lordly traveling masters, and servants are they destined to remain.

2nd. That the Conference is expected to close the present week.

3rd. That an election will be held for two Bishops. Drs. Emory and Bangs of the East, Mr. Andrews of the South, with many others, are spoken of.

4th. That the ratio of the General Conference is voted to be increased, should a majority of three-fourths of the Annual Conferences acquiesce in the resolution.

5th. That very little business has been done, owing to the great diversity of views among its members.

6th. That most of the members are tired, and desire to return to their homes.

7th. That the Pew subject has been postponed.

What, we ask, will those members and local preachers think and say, who have been told by the travelling preachers, during the past four years, that very important changes would be made at the present General Conference, in favor of their rights, when they learn that nothing has been done on the subject? Will not very many of them lose all confidence in their aristocratic rulers, and forthwith retire in disgust from clerical despotism, and enroll themselves with their brethren, who have asserted their rights and established a church wherein those rights are secured. Secessions will become very numerous, we believe, from the Methodist Episcopal to the Methodist Protestant Church.

We learn from another source, that there has been much confusion and distraction in the General Conference, particularly in reference to one of the candidates for the office of Bishop. We already imagine we hear the voice of discontent from many quarters, and we believe that our imaginings will prove to Episcopal Methodists astounding realities.

ERRATUM.

In the Address of the Conference Committee, under the head of Ministerial Support, the following error occurs:—"The number of such as give more than they can conveniently afford, is probably greater than the number of such as give less than they can afford." This is precisely the opposite of what the Committee intended. We hope our friends will lay the truth to heart; and the truth is this:—Some have given more than they could conveniently afford; but probably the greater number have given less than they could afford.

BUSINESS DEPARTMENT.

Our subscribers will oblige us, where there are Agents, to hand their subscriptions to them—and where there are no agents, they will please forward their subscriptions by mail. Subscribers, by asking at the post offices, can readily obtain information of those who take the paper in their neighborhood, and if they choose, may unite their amounts and forward them through the post offices. Agents, whose names may have been omitted, will please inform the Publisher, and they shall be inserted.

A CARD.

Eden Foster, Conference Steward, would respectfully inform the preachers, members, and friends of the Methodist Protestant Church, within the bounds of the Genessee Conference, that he has just received a new supply of Books from the Book Agent, Baltimore, viz: Methodist Protestant Church Disciplines, Methodist Protestant Hymns, Camp Meeting Hymns, Catechisms, Shinn on Salvation, Jennings' Exposition, &c. He hopes that the preachers will supply themselves and their friends as early as possible, with some of said books. He also hopes, that those indebted to him for Books already received, will be prompt in making sales for, and remittances of, the same.

Batavia, May, 1832.

PROSPECTUS.

JOHN J. HARROD,

Book Agent of the Methodist Protestant Church, Baltimore, is publishing by subscription,

THE REV. DR. JOHN LAWRENCE MOSHEIM'S
Impartial and Complete History of the Church,
Ancient and Modern.

This work contains the Doctrines held and taught—the modes and forms of Government adopted—the principal events which transpired—faithful Biographical Sketches of the leading Characters, whether Kings, Popes, Cardinals, Bishops, Presbyters, or distinguished Laymen; from the earlier period of the Church, to the time of Dr. Mosheim's writing. This Church History is by far the most popular ever published; and exhibits the rise, progress, and variations of Church Power, both in Ancient and Modern times—and furnishes the State of Learning and Philosophy, with the Political History of Europe during those times.

This edition is printed from the justly celebrated Translation of Dr. Archibald Maclaine: to which is added a continuation of the History of the Church, to the year 1826, by Charles Coote, L.L.D. with a dissertation on the state of the Primitive Church, by the Rev. Dr. George Gleig, of Stirling.

The work will be published in two large octavo volumes—printed on new type and fine paper, at five dollars per copy, neatly and strongly bound; or four dollars and fifty cents, in boards, payable on delivery. The retail price of the former edition, in four volumes, was \$12 per copy. This will contain much more than the former edition of four volumes, viz: all the additional matter furnished by Drs. Coote and Gleig, which is very important, inasmuch as it brings the History of the Church down to a very late period.

It cannot be necessary to furnish the entire recommendations of all the Clergy of all Protestant denominations, (those of themselves would form a volume) but, for the satisfaction of those who are not personally acquainted with the work, it is thought proper to submit the names of the following Clergymen, whose warm and decided recommendations have been given at length to the Publisher.

Rev. Albert Helfenstein, Pastor German Reformed Church, Baltimore.
" John G. Morris, Pastor English Lutheran Church, Baltimore.
" Dr. Thos. E. Bond, Minister Methodist Episcopal Church, Baltimore.
" John M. Duncan, Pastor Associate Reformed Church, Baltimore.
" Wm. Nevins, Pastor First Presbyterian Church, Baltimore.
" John Finlay, Pastor First Baptist Church, Balt.
" Dr. Francis Waters, Minister Methodist Protestant Church, Baltimore.
" J. Johns, Rector of Christ's Church, Baltimore.
" J. Uhlhorn, Rector of the German Lutheran Church, and Professor of Languages in the Maryland University, Baltimore.

The recommendations of the following Clergymen of celebrity in various Protestant Churches in Philadelphia, have been received, viz:

Rev. Dr. Thos. McCauley,	Rev. Wm. M. Engles,
" John Chambers,	" S. G. Winchester,
" Dr. Thos. F. Sargent,	" Joshua T. Russell,
" Dr. Thomas Dunn,	" John Burt,
" Dr. Ashbel Green,	" W. S. Brantly,
" Dr. Samuel B. Wylie,	" J. L. Daggs,
" George C. Potts,	" S. T. Bedell.

Indeed the numerous editions through which this work has passed, (it having formed an important part of the Biblical Scholars' Library, as well as that of thousands of general readers, for many years,) and the fact of its high estimate at the present period of the Church and Philosophy, furnish claims to patronage from every Christian reader and student. That library which does not contain Mosheim's Ecclesiastical History, must necessarily be considered as incomplete.

Those who obtain six Subscribers, and forward the amount of subscription to the Publisher, on the receipt of the work, shall be entitled to one copy for their trouble. Remittances to be made in current bank notes.

Prospectuses will be forwarded to all who will endeavor to procure subscribers.

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